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obligation to pay the bride-wealth, she could exert further pressure on her brothers by not agreeing to the marriage; finally, she had the power to curse her nephews and nieces. All this accounted for the importance of her role in the inzu. Nieces and nephews very often turned to her and she was often said to love them more than her own children. This difference between FaBr's and FaSi's attitudes toward Ego is perhaps reflected in the terminology. FaBr referred to his nephew by the word *muhunguwacu* (our-boy) and to his niece by *mukobwawacu* (our-girl), whereas the FaSi referred to both of them by *musengenzawanjye* (my niece/nephew). This last word contains the possessive 'my' used in kinship terminology usually for only the primary relatives, whereas the term of reference used by the FaBr includes the form 'our' usually used for secondary or more distant relatives.

Between Ego and the members of the generations alternate to his own, there were symmetrical relations of great familiarity and joking, with a preponderant sexual theme. The grandfather called his granddaughters his little wives and his grandsons his love rivals. The reason given for this familiarity is that it helped to cheer up the old people and to train the young ones in socially enjoyable talk. Grandfathers also participated in the socialization of the grandchildren by transmitting proverbs, legends, tales of past history, and mythological conceptions in which a great deal of the Ruanda view of the world was embodied.

As regards siblings, Ego was expected to have a respectful attitude towards his eldest brother, *umwamboneye izuba* (the first who saw the sun) even if the latter happened not to inherit the paternal authority over his brothers. In these cases he was honoured more than his brother who wielded the paternal authority. The eldest brother's advice was always asked by his siblings. Other brothers were expected to assume what we would call fraternal attitudes. But as brothers competed for their father's favour and had to share his heritage, there was under this appearance of cordiality a very deep rivalry and mutual distrust. It should be noted that all that is said of siblings applied both to half paternal siblings and to full siblings. In a descent group founded on agnatic principles the distinction of full and half paternal siblings is largely irrelevant.

Sisters were also expected to respect and obey their oldest brother. After they had reached puberty, however, he could not enforce obedience. The oldest sister's role was somewhat similar